

THE

Batter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 32, Vol. XVII.

Saturday, June 2, 1855.

Price One Penny.

Replenish the Earth.

Last week but one we briefly hinted at the responsibility mankind were under to obey the great command to increase and multiply, showing how it had been neglected or perverted, and the fearful consequences thereof. We wish now to offer a few remarks upon the second part of the first great commandment—the part enjoining upon men the important duty to “replenish the earth.”

This portion of the divine command is equally sacred and binding with the injunction to “increase and multiply,” in fact the first part cannot be successfully carried out independently of the second. And the nonfulfilment of the second is a very fruitful cause of disobedience to the first.

Looking upon the nations, we are compelled to the conclusion that they are as little awake to their culpability in not properly replenishing the earth, as in not properly increasing and multiplying their species. How numerous are the instances where men have settled upon a plot of land, say a thousand acres in extent, clustering together so thickly that breathing room is almost denied. On some pleasant summer's morning, when the sun is just asserting his mastery all around, you place yourself on an eminence near one of these unfortunate spots of land—all nature smiles, and teems with health and brightness and fragrance, where you are, but over the valley before you rests an

awful, impenetrable, dark, black cloud, as though to screen some fearful pit from mortal view, and approximating to a realization of your ideal of the “dark valley of the shadow of death.” “What can that dismal place be?” you involuntarily exclaim. “Surely if life is there at all, it must be exhibited in the forms of evil spirits, loathsome beasts of prey, poisonous reptiles, and noxious insects.” You walk down the hillside, and, as you enter the thick, dark cloud, the cheerful face of the glorious king of day is lost to view, you feel no more the invigorating influences of his life-giving smiles, a sense of oppressiveness falls upon you, and you realize, to your unmistakable discomfort, that the darkness around can not only be seen, but felt and tasted. Suddenly, to your great astonishment, you discover that this dreary spot is inhabited by human beings! Yes, a hundred thousand of your fellow creatures, created originally in the image of their Father, who dwells in the midst of celestial light and glory, have chosen that uninviting spot for their dwelling-place—their home. Look at their labyrinth of narrow streets, and still more contracted alleys and courts, their filthy coups of houses, reeking with every noisome odour. Look at the degraded, dealzens themselves, filthy and ragged, wholly dependent on others for the merest necessities of life, scarcely

knowing whether cabbage heads or cauliflower grow in the ground, on potatoe stems, or on the tops of lofty trees. Look how these wretched beings are crowded together in their miserable dens, engendering every deformity and disease, moral and physical, till the whole city stinks again, and the smoke of their degradation ascends by night and by day into the nostrils of Jehovah.

This is by no means a highly coloured picture of many a city on the globe. And the cause of this filthiness and degradation is in great part disobedience to the command to replenish the earth. What in the world can induce men to crowd together in a particular place in numbers altogether unwarranted by its productive capabilities, and altogether in defiance of the laws of health, cleanliness, and decency? What on earth possesses men, that they should voluntarily persist, generation after generation, in sticking in the old family chimney corner, subject to all the evils consequent on overpopulation—filth, want of employment, destitution, moral degradation, physical degeneracy, disease, and untimely death, to say nothing of the thorny hedge which such a position presents in the way of fulfilling the great command to increase and multiply? This is offensive to the Almighty in two points particularly—first, such a course, instead of replenishing and beautifying the earth, and making it as the garden of Eden, fit to be the everlasting residence of the family of God, defiles and pollutes it, until it festers with corruption, and is filled with disease and death, and made fit only for the burning; second, when men refuse to spread upon the earth and replenish it, they pursue a course which tends directly to check the stream of life from the eternal worlds, and curtail the generations of the Almighty, thus adopting apparently most effectual means to fix a boundary to His dominion and glory.

Now there is no manner of excuse for men neglecting to spread abroad and replenish the earth. Stopping at home, they become poor, dependent creatures, consumers but not producers, wilfully subjecting themselves to poverty, disease, pestilence, and the power of death, and limiting their facilities for reproducing and educating their species. Spreading themselves on the face of the earth, and carefully cultivating it, they become independent, producers as well as consumers,

their labour bringing competence and, with the pure, bracing air, health; and as to increasing and multiplying, they have every inducement, for numbers are to them help and wealth. Then how consummate is the ignorance or wickedness, and how great is the responsibility, of certain potentates and rulers, who forbid their subjects to spread abroad on the earth to replenish it, or at least put every difficulty in the way of their doing so, through a little petty jealousy or wanton tyranny. Such short-sighted, great-little men will one day be removed from the artificial positions in which they now are placed, and will, in the convulsions of the nations, find their own proper level, while the meek and humble, whom they have trammelled and fettered, will break their bonds, emerge into the light and liberty of the Gospel, and speedily far outstrip their oppressors in dominion and power, and outshine them in glory.

We said there was no manner of excuse for disobedience to the command to replenish the earth. "Where there's a will there's a way." Men stop at nothing now-a-days in the gratification of the desires of their hearts. To accomplish the objects of their ambition they will bridge the ocean with vessels, defying wind and tide, bind together whole continents in a network of iron roads, girdle the earth with telegraphic wires, and freely spend millions of treasure and spill rivers of precious blood. How then can they raise any valid excuse for non-obedience to the simple but important command to replenish the earth. Would it not have been just as easy to Great Britain, and ten thousand times more pleasing to the Almighty, if her 150 vessels of the Baltic and Black Sea Fleets, her fleet of 200 transport ships, her 60,000 soldiers and her 30,000 sailors sent to, and her thirty millions sterling expended in, the war, had all been used to help fulfil the great command to replenish the earth? We will leave it to our mathematical readers to calculate in figures the amount of good that might have been done by Britain in this matter last year, if her ships and men and treasure had been employed in cultivating and beautifying the earth, instead of devastating it by fire and sword, and in spreading the principles of life, instead of the principles of disease and death. The calculation can then be extended to years in the past, and in the future, and

to all the nations on the face of the globe.

Would be wise men have had their fears excited by the idea that the world might become overpopulated, and have advocated the unnatural, unchristian, and ungodly proposition that it is necessary to adopt means to prevent an overflow of population entering the world. Such wicked and abominable views are disgraceful to humanity, and perhaps their advocates may yet find themselves with as little posterity clinging to them as their contracted souls can possibly desire. But such doctrines are regarded with unutterable repugnance and loathing by all who understand the mind of the Lord. Let the millions of acres of virgin soil, rich as can be desired, that now cover certain portions of the earth, be brought into careful cultivation for the sustenance of man and beast, then let barren wastes and arid deserts and stagnant marshes be "reclaimed" by the scientific agriculturist, until there is not one foot of land in this wide world that does not contribute to the welfare of man, and even then Malthusian or Shakerian doctrines are not admissible, for our Father in the heavens would level the mountains, roll the ocean to the north, and bind it there in icy chains, increase the size of the earth, or make another, to accommodate His thriving family here, before He would revoke the first great command to man.

But, thank the Lord, there is one people on the earth, who are determined, come what may, to obey the whole of the first command in the spirit thereof, and in the integrity of their hearts. The latter-day Saints are rapidly quitting the overcrowded, filthy cities of Christendom, and going forth upon the land of Zion, where the air, the water, and the soil are pure and free, inviting the wanderer to appropriate them for their created purpose. And while fire, sword, pestilence, famine, flood, earthquake, and death are destroying the disobedient among mankind from off the face of the earth, and preparing it for a purer and more obedient race, the sons and daughters of Zion are spreading forth on the right hand and on the left, lengthening their cords and strengthening their stakes, and will so continue until they fill the land with cities. Of what kind? Not after the Gentile order, like the one we have described, but approximating to the celestial—the order of heaven.

Look in that lovely vale, smiling with

the fruits of the earth. See that noble wall lying foursquare, inclosing spacious streets, large, airy, and splendid houses, or rather palaces, delightful Edenic gardens, and beautifully ornamented public grounds, while rising in majestic grandeur far above all stands a magnificent Temple of the Lord. Health and wealth and peace and life and joy are the happy lot of the favoured inhabitants. The air is charmingly pure and bracing. Over each dwelling-place and assembly by day hangs a mellow cloud, to moderate the intensity of the sun's powerful rays, while by night the cloud gives place to a fiery pillar, illuminating the whole city and suburbs with a halo of surpassing brilliancy. This is a city a step in advance of the Gentile civilized order—a city of the Saints of the Most High, who diligently keep the first commandment, as well as all others.

Let us go a step still further in advance. Look again. Behold that fairy plain, spreading far and wide like a sea of glass. See that city with a great high wall pierced with twelve gates—three on each side. The wall is built of jasper, the foundations thereof are set with all manner of precious stones. The first foundation is jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. Each of the twelve gates is one pearl. The city is of pure gold, like unto clear glass. The streets are of pure gold, as it were transparent glass. The city has no need of the sun nor the moon, for it is illuminated by the glory of God and the Lamb, who are its everlasting light, so there is no night there. Indeed the tabernacle of the Lord is there. The kings and the nations of the earth bring their glory and honour into the city. Nothing that defiles, or works abomination, or makes a lie is in anywise permitted to enter the gates. The nations of them that are saved walk in its light. But who are its inhabitants? The pure in heart, who are the Called and the Chosen and the Faithful, who have overcome, whose names are written in the Lamb's Book of Life, who have faithfully obeyed the Laws of Life—to "increase and multiply, and replenish the earth," and have become *Savours*, dwelling in the City of God.

History of Joseph Smith.

(Continued from page 312.)

[July, 1839.]

Wednesday, 3rd. I baptized Dr. Isaac Galland, and confirmed him at the water's edge; and about two hours after, ordained him to the office of an Elder.

Afternoon. I was engaged in dictating my history.

About this time the Twelve wrote the following Epistle—

To the Elders of the Church of Jesus Christ of Latter-day Saints, to the Churches scattered abroad, and to all the Saints.

We, the undersigned, feeling deeply interested in the welfare of Zion, the upbuilding of the Church of Christ, and the welfare of the Saints in general, send unto you GREETING—And pray that "grace, mercy, and peace may rest upon you from God our Father and the Lord Jesus Christ." But, brethren, the situation of things as they have of late existed, have been to us of a peculiarly trying nature.

Many of you have been driven from your homes, robbed of your possessions, and deprived of the liberty of conscience. You have been stripped of your clothing, plundered of your furniture, robbed of your horses, your cattle, your sheep, your hogs, and refused the protection of law; you have been subject to insult and abuse, from a set of lawless miscreants; you have had to endure cold, nakedness, peril, and sword; your wives and your children have been deprived of the comforts of life; you have been subject to bonds, to imprisonment, to banishment, and many to death, "for the testimony of Jesus, and for the word of God." Many of your brethren, with those whose souls are now beneath the altar, are crying for the vengeance of heaven to rest upon the heads of their devoted murderers, and saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" But it was said to them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.

Dear brethren, we should remind you of this thing; and although you have had indignities, insults, and injuries heaped upon you, till further suffering would seem to be no longer a virtue; we would say, be patient, dear brethren, for as saith the Apostle, "ye have need of patience, that after being tried

you may inherit the promise." You have been tried in the furnace of affliction; the time to exercise patience is now come; and we shall reap, brethren, in due time if we faint not." Do not breathe vengeance upon your oppressors, but leave the case in the hands of God; "for vengeance is mine, saith the Lord, and I will repay."

We would say to the widow and the orphan, to the destitute, and to the diseased, who have been made so through persecution, *be patient*; you are not forgotten; the God of Jacob has His eye upon you: the heavens have been witness to your sufferings, and they are registered on high; angels have gazed upon the scene, and your tears, your groans, your sorrows, and anguish of heart, are had in remembrance before God; they have entered into the sympathies of that bosom who is "touched with the feelings of our infirmities," who was "tempted in all points like unto you;" they have entered into the ears of the Lord of Sabaoth; *be patient* then, until the words of God be fulfilled, and His designs accomplished; and then shall He pour out His vengeance upon the devoted heads of your murderers; and then shall they know that He is God, and that you are His people.

And we would say to all the Saints who have made a covenant with the Lord by sacrifice, that, inasmuch as you are faithful, you shall not lose your reward, although not numbered among those who were in the late difficulties in the West.

We wish to stimulate all the brethren to faithfulness; you have been tried, you are now being tried; and those trials, if you are not watchful, will corrode upon the mind, and produce unpleasant feelings; but recollect that now is the time of trial; soon the victory will be ours; now may be a day of lamentation—then will be a day of rejoicing; now may be a day of sorrow—but by and by we shall see the Lord; our sorrow will be turned into joy, and our joy no man taketh from us. Be honest; be men of truth and integrity; let your word be your bond; be diligent, be prayerful; pray for and with your families; train up your children in the fear of the Lord; cultivate a meek, a quiet spirit; clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusation

against your brethren, especially take care that you do not against the Authorities, or Elders of the Church, for the principle is of the devil; he is called the accuser of the brethren; and Michael the Arch-Angel dared not bring a railing accusation against the devil, but said, "The Lord rebuke thee, Satan;" and any man who pursues this course of accusation and murmuring, will fall into the snare of the devil, and apostatize, except he repent.

Jude, in the eighth verse, says, "Likewise these filthy dreamers despise dominion, and speak evil of dignities;" and says he, "Behold the Lord cometh with ten thousand of his Saints, to execute judgment upon the ungodly, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them."

Peter, speaking on the same principle, says—"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

If a man sin, let him be dealt with according to the law of God in the Bible, the Book of Mormon, and Doctrine and Covenants; and then leave him in the hands of God to rebuke, as Michael left the devil. Gird yourselves with righteousness, and let Truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the Prophet and his Counsellors, for the Twelve, the High Council, the High Priests, the Seventies, the Elders, the Bishops, and all Saints—that God may bless them, and preserve His people in righteousness, and grant unto them wisdom and intelligence; that His kingdom may roll forth.

We would say to the Elders, that God has called you to an important office; He has laid upon you an onerous duty; He has called you to an holy calling, even to be the Priests of the Most High God, messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines which you preach, the moral precepts that you advance and practise, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that Priesthood. You are the men that God has called to spread forth His kingdom; He has committed the care of souls to your charge, and when you received this

Priesthood, you became the legate of heaven; and the Great God demands it of you, that you should be faithful; and inasmuch as you are not, you will not be chosen; but it will be said unto you, Stand by, and let a more honourable man than thou art take thy place, and receive thy crown.

Be careful that you teach not for the word of God, the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God's messengers. Study the word of God, and preach it, and not your opinions, for no man's opinion is worth a straw. Advance no principle but what you can prove, for one Scriptural proof is worth ten thousand opinions. We would moreover say, abide by that Revelation which says, "Preach nothing but repentance to this generation," and leave the further mysteries of the kingdom till God shall tell you to preach them, which is not now.

The horns of the beast, the toes of the image, the frogs, and the beast mentioned by John, are not going to save this generation; for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation? These things, therefore, have nothing to do with your mission.

We have heard of some foolish vagaries, and wild speculations, originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; those and other vain imaginations we would warn the Elders against, because if they listen to such things, they will fall into the snare of the devil; and when the trying time comes, they will be overthrown.

We would also warn the Elders, according to previous counsel, not to go on to another's ground without invitation, to interfere with another's privilege, for your mission is to the world, and not to the Churches.

We would also remark, that no man has a right to usurp authority or power over any Church, nor has any man power to preside over any Church, unless he is solicited and received by the voice of that Church to preside.

Preach the first principles of the doctrine of Christ—faith in the Lord Jesus Christ, repentance towards God, baptism in the name of Jesus for the remission of sins, laying on of hands for the Gift of the Holy Ghost, the resurrection of the dead, and eternal judgment.

When you go forth to preach, and the Spirit of God rests upon you, giving you

wisdom and utterance, and enlightening your understanding, be careful that you ascribe the glory to God, and not to yourselves. Boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you; but be humble, be meek, be patient, and give glory to God.

We would counsel all who have not received a recommend since the difficulties in Missouri, to obtain one from the authorities of the Church, if they wish to be accounted as wise stewards.

We are glad, dear brethren, to see that spirit of enterprise and perseverance which is manifested by you in regard to preaching the Gospel; and rejoice to know that neither bonds nor imprisonment, banishment nor exile, poverty or contempt, nor all the combined powers of earth and hell, hinder you from delivering your testimony to the world, and publishing those glad tidings which have been revealed from heaven by the ministering of angels, by the Gift of the Holy Ghost, and by the power of God, for the salvation of the world in these last days. And we would say to you that the hearts of the Twelve are with you, and they with you are determined to fulfil their mission, to clear their garments of the blood of this generation, to introduce the Gospel to foreign nations, and to make known to the world these great things which God has developed. They are now on the eve of their departure for England, and will start in a few days. They feel to pray for you, and to solicit an interest in your prayers, and in the prayers of the Church, that God may sustain them in their arduous undertaking; grant them success in their mission, deliver them from the powers of darkness, the stratagem of wicked men, and all the combined powers of earth and hell. And if you unitedly seek after unity of purpose and design; if you are men of humility, and of faithfulness, of integrity and perseverance; if you submit yourselves to the teachings of heaven, and are guided by the Spirit of God; if you at all times seek the Glory of God, and the salvation of men, and lay your honour prostrate in the dust, if need be, and are willing to fulfil the purposes of God in all things; the power of the Priesthood will rest upon you, and you will become mighty in testimony; the widow and the orphan will be made glad, and the poor among men rejoice in the Holy One of Israel. Princes will listen to the things that you proclaim, and the nobles of the earth will attend with deference to your words; queens will rejoice in the glad tidings of salvation, and kings bow to the sceptre of Immanuel; light will burst forth as the morning, and intelligence spread itself as the rays of the sun; the cringing sycophant will be ashamed,

and the traitor flee from your presence; superstition will hide its hoary head, and infidelity be ashamed. And amid the clamour of men, the din of war, the rage of pestilence, the commotion of nations, the overthrow of kingdoms, and the dissolution of empires, Truth shall walk forth with mighty power, guided by the arm of Omnipotence, and lay hold of the honest in heart among all nations; Zion shall blossom as a rose, and the nations flock to her standard, and the kingdoms of this world shall soon become the kingdoms of our God and of His Christ, and he shall reign for ever and ever. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JOHN E. PAGE,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH.

N.B.—We have heard that a man by the name of George M. Hinkle is preaching in the Iowa Territory. We would remark to the public, that we have withdrawn our fellowship from him, and will not stand accountable for any doctrines held forth by him; nor will we be amenable for his conduct. The minutes of a Conference will be published, mentioning the names of others, whom we have withdrawn our fellowship from.

Thursday 4th. I dictated history.

To shew the situation of the prisoners at Columbia, I quote from Elder Pratt's "Persecution of the Saints"—

Sister Phelps, Orson Pratt, and sister Phelps' brother came from Illinois on horseback and visited with us for several days. On the fourth of July we felt desirous as usual to celebrate the anniversary of American Liberty; we accordingly manufactured a white flag, consisting of the half of a shirt, on which was inscribed the word "Liberty," in large letters, and also a large American eagle was put on in red; we then obtained a pole from our jailor, and on the morning of the fourth, this flag was suspended from the front window of our prison, overhanging the public square, and floating triumphantly in the air to the full view of the citizens who assembled by hundreds to celebrate the National Jubilee.

With this the citizens seemed highly pleased, and sent a portion of the public dinner to us and our friends, who partook with us in prison with merry hearts, as we intended to gain our liberties or be in paradise before the close of that eventful day.

While we were thus employed in prison, the town was alive with troops parading,

guns firing, music sounding, and shouts of joy resounding on every side. In the meantime we wrote the following toast, which was read at their public dinner, with many and long cheers—

"The patriotic and hospitable citizens of Boone County: opposed to tyranny and oppression, and firm to the original principles of republican liberty; may they, in common with every part of our wide spreading country, long enjoy the blessings which flow from the fountain of American Independence."

Our dinner being ended, our two brethren took leave of us and started for Illinois, (leaving Mrs. Phelps to still visit with her husband;) they had proceeded a mile or two on the road and then took into the woods, and finally placed their three horses in a thicket within one third of a mile of the prison, and there they waited in anxious suspense until sundown. In the meantime we put on our coats and hats and waited for the setting sun.

With prayer and supplication for deliverance from this long and tedious bondage, and for a restoration to the society of our friends and families, we then sung the following lines—

Lord cause their foolish plans to fail,
And let them faint or die;
Our souls would quit this loathsome jail,
And fly to Illinois.

To join with the embodied Saints,
Who are with freedom blessed—
That only bliss for which we pant—
With them a while to rest.

Give joy for grief—give ease for pain;
Take all our foes away;
But let us find our friends again,
In this eventful day.

Thus ended the celebration of our National Liberty; but the gaining of our own was the grand achievement now before us. In the meantime, the sun was setting; the moment arrived—the footsteps of the jailer were heard on the stairs; every man flew to his feet, and stood near the floor. The great door was opened, and our supper handed in through a small hole in the inner door, which still remained locked; but at length the key was turned in order to hand in the pot of coffee. No sooner was the key turned than the door was jerked open, and in a moment all three of us were out—and rushing down the stairs, through the entry, and out into the door yard, when Phelps cleared himself without injuring the jailor, and all of us leaped several fences, ran through the fields towards the thicket, where we expected to find our friends and horses.

In the meantime the town was alarmed; and many were seen rushing after us, some on horseback, and some on foot, prepared with dogs, guns, and whatever came to hand. But the flag of Liberty, with its eagle, still floated on high in the distance; and under its banner, our nerves seemed to strengthen at every step.

We gained the horses, mounted, and dashed into the wilderness, each his own way. After a few jumps of my horse, I was hailed by an armed man at pistol shot distance, crying, "Damn you, stop, or I'll shoot you!" I rushed onward deeper in the forest, while the cry was repeated in close pursuit, crying, "Damn you, stop, or I'll shoot you," at every step, till at length it died away in the distance. I plunged a mile into the forest—came to a halt—tied my horse in a thicket—went a distance, and climbed a tree, to await the approaching darkness.

Being so little used to exercise, I fainted through over exertion, and remained so faint for near an hour that I could not get down from the tree; but calling on the Lord, He strengthened me, and I came down from the tree. But my horse had got loose and gone. I then made my way on foot for several days and nights, principally without food, and scarcely suffering myself to be seen.

After five days of dreadful suffering, with fatigue and hunger, I crossed the Mississippi, and found myself once more in a land of freedom. Mr. Phelps made his escape also; but King Follet was retaken and carried back. Luman Gibbs continued in the prison; he had apostatized and turned traitor to the others.

Friday 5th. I was dictating history. I say dictating, for I seldom use the pen myself. I always dictate all my communications, but employ a scribe to write them.

Saturday, 6th. I was at home reviewing the Church records, &c., &c.

Sunday, 7th. I was at the meeting held in the open air, as a large assemblage was expected to listen to the farewell addresses of the Twelve, who were then about to take their departure on this most important mission, namely, to the Nations of the Earth and the Islands of the Sea.

Elder John E. Page being the first of the Twelve present, opened the meeting by addressing a few words of an introductory nature, after which, singing and prayer, when Elder Page delivered a very interesting discourse on the subject of the Book of Mormon, recapitulating; in

short terms, the principles of a former discourse on the same subject, and afterwards proceeded to read portions from the Bible and Book of Mormon concerning the best criterions whereby to judge of its authenticity; and then went on to show that no impostor would ever attempt to make such promises as are contained on pages five hundred, forty-one, and thirty-fourth, which he did in a very satisfactory manner, and then bore testimony.

After noon the meeting was again opened by prayer, &c. Elder John Taylor spoke on the subject of this dispensation; the other angel which John saw, having the everlasting Gospel to preach, &c.; he then bore testimony of the truth of the Book of Mormon, &c.

Elder Woodruff's address went chiefly to exhortation to the Saints; after which he bore his testimony also.

Elder Orson Hyde next came forward, and having alluded to his own late fall, exhorted all to perseverance in the things of God, expressed himself one with his brethren, and bore testimony to his knowledge of the truth, and the misery of falling from it.

Elder Brigham Young made some very appropriate remarks, and also bore testimony to the truth of these things, and gave an invitation to come forward and be baptized, when three manifested their determination to renounce the world, and take upon themselves the name of Jesus Christ. One brother was then confirmed, after which,

President S. Rigdon addressed the meeting in a very feeling manner, showing that it must be no small matter which could induce men to leave their families and their homes to travel over all the earth amidst persecutions and trials, such as always followed the preaching of this Gospel; he then addressed himself to the Twelve, and gave them some counsel and consolation as far as in his power; after which, I requested their prayers, and promised to pray for them, &c.

The meeting was large and respectable; a large number were present who did not belong to the Church. The most perfect order prevailed throughout. The meeting was dismissed about half past five, when we repaired to the water, and the three candidates were baptized and confirmed.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 2, 1855.

THE TEMPLE OFFERING.—In 1851 the First Presidency called upon the Saints in the British Isles for an offering to be made *annually* towards the erection of a Temple in Great Salt Lake City, and named an amount which they considered it was the privilege of the Saints in Europe to present unto the Lord for this sacred purpose. An apportionment was made to the several Conferences, and in 1852 the contributions fully met the amount required, several of the Conferences contributing more than was apportioned them. In 1853 there was a falling off of about one-third, and last year there was a still further decrease. This is no doubt owing, to a considerable extent, to the changes made in the Pastors and Presidents of the Conferences. Their successors not having the subject properly before them, the Saints under their charge have also in a great measure lost sight of it. The contributions of the Saints in Britain will be somewhat lighter in this apportionment than they would otherwise be, on account of including the Church on the Continent. These are some of the reasons why we deem it necessary to take up this subject at this time.

We shall now lay before our readers a few of the many important principles connected with this Offering. We trust that the Saints will give this subject their most

careful consideration, as it pertains directly to the practical part of their personal salvation, that of their dead in the world of spirits, who are anxiously awaiting the day of their redemption, and of their generations after them.

It is well known to the Saints in these lands, that among a multiplicity of other great objects to be accomplished in Zion, their brethren there are making great efforts to build a Temple. This they are doing not merely for themselves, but for all the faithful scattered over the face of the earth, that when they have accomplished the great preparatory work of gathering, all things may be in readiness for them to realize the great desire of their hearts—to receive the Keys, Powers, and Ordinances of the Holy Priesthood.

The Saints in the Mountains are not only paying their Tithing, one item of which—their labour Tithing, amounts to £10 or £15 yearly, but they are laying upon the altar all that they possess, by consecration, subject at all times to be used in rolling on the work. While they are thus making everything bend to the accomplishment of the salvation of the Saints in these lands, as well as their own, surely their European brethren will not be backward in contributing the pittance which is expected from them, and which on an average amounts to only a few pence each.

We are aware that a large portion of the Saints are the poor of this world, but we also recollect that some of them are rich, and many are in comfortable circumstances. We would remind them all that there is a kind of giving that doth not impoverish, but that which is given returns in multiplied blessings on the head of the giver, and there is also a kind of withholding that in the end maketh poor. The liberal soul will reap an abundant harvest as the fruits of his labours, while the greedy and avaricious will have nothing laid up in store for the future.

While there are some Saints who can only contribute a few pence, others can just as easily contribute shillings, and others pounds, to this important object. The Lord does not look so much at the amount given, as the sacrifice made in contributing it, therefore if the rich would reap equal blessings with the poor, they must expect to make proportionate sacrifices. If all the Saints in Europe who possess means, will cheerfully act up to this principle, they will find plenty of examples among the poor worthy of imitation, and there will in future be no lack in raising the amount required.

When a Temple is completed, the blessings to be bestowed there will be for those who have proved themselves by their works, and those who are worthy of but little may expect to obtain accordingly. If perchance some few who are contracted and selfish in their principles and feelings, should attain to the same privileges as the worthy, it would be like casting pearls before swine, the blessings would not be appreciated, and would prove a curse to them, as everything does which a man possesses, and does not use in righteousness by improving upon it.

Many will find that the Lord is not so lavish of the blessings pertaining to eternal life, as to bestow them upon those who are not willing to sacrifice the little they now possess to obtain them. Some go to Zion and in their avarice lay claim to every blessing, ordinance, and power which Jesus, Joseph, and the martyrs have given their hard spent lives and died to purchase for the faithful, and scarcely touch the burthens of the Church with so much as one of their fingers. The day is at hand when men will reap according to that which they sow.

If the Saints would go to Zion with the Spirit of the Lord burning in their bosoms, if they would go there with a liberal and expanded soul, large enough to drink in and digest the pure principles there taught and practised, here is the place for the expansion to commence, by calling their faith into lively exercise, by increasing

their confidence in the Lord, by proving Him, and knowing for themselves that He blesses those the most abundantly, both in temporal and spiritual things, who seek first the building up of His kingdom.

It is a fact capable of the most abundant proof, and to which there are thousands of witnesses, that the Saints in the mountains are getting rich by being liberal. Those who pay their tithing the most punctually, and donate liberally to the poor, and are always ready to roll on any enterprise for the public good, have either become rich by pursuing such a course, or are in a fair way of being so. This principle will work here as well as in Utah, in proportion to the faith of the Saints, and the favourable circumstances in which they may be placed. As with spiritual things, so is it with temporal, the better they are used the more they will increase.

The Saints have got to learn to serve God with an undivided heart, by continually sacrificing Mammon, which the world worship. Whenever they cease to do this they forget the Lord their God, His spirit leaves them, and they become dry and withered, yielding no fruit. It would seem almost superfluous to urge the subject so strongly upon the attention of the Saints, but we are aware that they have many cares, which appear more immediate and pressing, to distract their minds from the great works which require to be done in this kingdom. The Lord has ordained that Temples should be built to His name wherein He might commune with His servants, and administer to His people the blessings of eternal lives. In such a building, when completed, will most *emphatically* be centered the hopes of the generations that have passed, the eternal interests of the present, and of those who are yet to figure on this stage of action. The little that the poor but faithful Saint may do here, appears small when considered by itself, yet its influence will be felt as wide as eternity, and be brought to bear in the salvation of many. Although some may never see in this life the House which they are assisting to construct, their hopes centre there none the less, for only in such a House can the inheritance of a celestial kingdom be bestowed upon them through the agency of others.

We will dwell no longer at present on this important subject, but leave it with the Pastors and Presidents of Conferences, and we trust it will be impressed upon the heart of every faithful Saint who expects salvation in the right way, and that is by being willing to labour for it himself, instead of relying on the good works of others, for the most faithful will "scarcely be saved." The work of the Lord rolls on, and those that are slothful will find that the diligent have taken their places, and when at last they knock at the gate of the Holy City for admittance, they will be answered, "*You have no inheritance here.*"

FOREIGN INTELLIGENCE—*Deseret*.—Everything seems prosperous in the Valleys of the Mountains, and peace, that cannot be found elsewhere on the earth, prevails throughout the territory of Utah. The Typographical Association of Deseret held their first Annual Festival in the Social Hall, G. S. L. City, Feb. 2, the First Presidency and some of the Twelve being present. Many of the wives of the Elders abroad on missions were invited, and waited on in carriages to the Hall. Refreshments, dancing, an address from Elder John G. Chambers, a song composed by Miss E. R. Snow, another by Elder John Davis, helped to fill up the programme of proceedings. The Mormon Battalion were about to have a report of their Festival printed in pamphlet form. The Salt Lake City Police gave a complimentary party to the First Presidency, the Mayor, the City Council, and other citizens, Feb. 9, when a splendid supper, the dance, and remarks from Governor Young and Mayor J. M. Grant contributed to the enjoyment of the assembly. On Feb. 12,

the Battalion of Life Guards gave their first Grand Military Ball, in the Social Hall. Among the invited guests were Governor Young, President Kimball, Lieut.-General Wells, Major-General Grant, General Robison, and Colonel Clawson. The hall was decorated expressly for the occasion; the spacious dancing saloon being ornamented with circles of sabres, artistically arranged, with rifles glistening in every window on each side, while the well-known flag of the "Minute Men," with its appropriate motto, "Always ready," and crossed with the colours of the General Staff, occupied the head of the hall, and at the back the mammoth flag of the glorious "Stars and Stripes" spread its broad folds across the entire breadth of the room, all gleaming in the brilliant light of the chandeliers, rendered the scene one of unusual splendour. During the evening the company were honoured with felicitous addresses from President Kimball and Generals Wells and Grant.

Sister Huldah Duncan, of North Canyon Ward, Davis County, between August 5, 1854, and January 27, 1855, wove 194 yards of jeans, 508 of linsey, and 64 of flannel, besides doing much other work within the same time. Much cloth of the kinds named, and large quantities of rag carpeting have also been manufactured the past year in Utah.

The Indians generally appeared peaceable and friendly. The Utahs had not decided as to the successor of Walker. Arapeen wished to be the one, but he was very friendly with the people of Utah, and quite humble.

DEATH OF JUDGE REID.—*The Mormon* of April 14 contains the following—"The *Steuben Advocate* of last week announces the death of the late Chief Justice of Utah, Judge Lazarus Reid, at his residence in Bath, in the 40th year of his age. Judge Reid was highly esteemed by the people of Utah, for his upright, unprejudiced, frank, and manly course pursued in his official capacity and courteous bearing as a citizen of the Territory, and also for the candour with which he expressed himself, in publishing his sentiments concerning them, being in fact a complete refutation of the many slanderous reports in circulation against the people over whose judiciary he so honourably presided."

THE "JUVENTA."—By letter from Elder Thomas C. Stayner, we learn that the *Juventa* arrived at Philadelphia by May 8, making a thirty-five days' passage. The winds were mostly contrary, but only one gale was experienced. Captain Watts is highly spoken of.

Foreign Correspondence.

CAPE OF GOOD HOPE.

Baptisms—Emigration of Saints—Departure of Elder Haven for England.

Four miles from Cape Town,
Feb. 12, 1855.

To President Richards.

Dear Sir— There are now in the colony of the Cape of Good Hope, 3 Seventies, 5 Elders, 5 Priests, 5 Teachers, 3 Deacons, and 61 members; total 82. Elder Smith, who is at Port Elizabeth and its vicinity, has baptized a number since I last wrote. The work there is still spreading, and a few are ready to emigrate as soon as they can get

a ship. They intended to go on a ship that is going to Boston. She sails some time this month. But brother Smith writes that he got disappointed in procuring a passage for the Saints, for she was already full. He was going with them. It is very costly in getting Saints from this land. Twenty pounds was the least the owner of the ship would take passengers for, and steerage passage at that. In the cabin, he charges £30. But few ships trade between here and America, and most of them have no place for steerage passengers. The American Consul told me that he expected that next year ships from America would be fitted up to take

emigrants from here; if so, the Saints will be able to get to America for one-half of the price they can now, if not for one-third.

The last time Elder Walker wrote, he stated there were openings for preaching in some villages he had not yet visited, but would visit in a few days. Elder John Westley, a young man that received the Gospel here, is labouring with him. He writes that six Saints will be ready to emigrate as soon as they can settle their business. A few in this vicinity can emigrate as soon as they can sell their property.

Three weeks ago, I, in company with a brother that can speak the Dutch language, visited a village thirty miles from here, where the majority of the people speak Dutch. He preached a few times in that language, conversed with the people, and distributed a number of tracts. As at other places, some cried, "False Prophets;" while others were anxious to learn more about it. We found a few Dutch who were honest hearted, and anxious to get the Book of Mormon in that language.

I have been sorry I have been unable to do much for those that speak Dutch. There is only one brother here that can speak that language, and he is not in a situation to go into the field and labour much of the time. Not having means to do much printing, I have not printed much in that language. I would have liked it if I could have got the Book of Mormon translated before I left. It is the low Dutch that is spoken here.

In three or four days, I, in company with another brother, intend to visit two or three villages from thirty to fifty miles from here. When I return, I shall make preparations for leaving this land, believing I have been in this hot climate as long as it is wisdom. And as I learned through my family, that brother Brigham said that we could leave here, and go to England, and tarry a while if we liked, and as I wish to see you, and lay before you more fully the situation of this mission, than what I can do in a short letter, I therefore think of sailing from here to England; and as I probably shall get there too late to get to the Valley this year, I think of stopping there a few months, but shall not wish to be idle while there.

Cannot something be done towards furnishing this colony with Dutch books? If no Elders have been sent from the Val-

ley to this land, would it not be wisdom to send one or two from England? These matters and many others I will converse with you about, if I have the privilege of seeing you.

The scattered situation of the inhabitants, the expense of travelling, and being continually exposed to a burning sun, makes it rather of an uphill business in spreading the Gospel here. But I feel that the Lord has blessed us, and though we have not done what we would have liked to have done, yet, I believe the foundation of a good work has been laid in this land, and the seed that has been sown will not be entirely lost.

The Gospel has got to be preached to every nation, kindred, tongue, and people; and Israel is to be hunted up; and while travelling here to find the honest in heart, it puts me in mind of that passage in the 16th verse of the 16th chapter of Jeremiah, which I believe is literally fulfilled, by Elders that travel in this country to preach the Gospel—"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." To find many of the inhabitants of this colony, situated as they are, scattered among the mountains, hills, and deserts of Africa, a few here and a few there, settling wherever they can find a fertile spot, is like going on a hunting tour.

As it is uncertain about me and my brethren stopping here long enough to receive an answer from this, the *Stars*, &c., that are sent to this colony, can be directed to Richard Provis, care of Mr. Thomas, Sail Maker, 107 Bree Street, Cape Town, while letters can be directed to brother Provis, at Mowbray. Mowbray is four miles from Cape Town, and brother Provis lives there. After me and my brethren leave, I shall leave the business of the mission in his hands, until more Elders arrive here. He is a faithful and trustworthy brother. The Saints wish to have the *Stars* continued. They are very anxious to get them. They assist in giving much light in this dark land. I have written to the Valley to have my letters sent to Liverpool, so if any letters for me come into your Office, I wish you would keep them until you hear from me again.

I expect I have already troubled you with

too lengthy a scrawl, so I will draw to a close. Remember me to all who may inquire after me.

With a large portion of respects to

yourself, I remain your brother in the Kingdom of Patience,

JESSE HAVEN.

Home Correspondence.

DUBLIN.

Anti-Mormons—Position and Prospects of the Work.

24, Duke Street, Dublin,
May 15, 1855.

President F. D. Richards.

Dear Brother—Knowing the interest felt and expressed by you, in relation to the prosperity of the work here, and throughout Ireland generally, I take pleasure in reporting progress and future prospects.

Soon after my arrival in Dublin, our meetings were numerously attended by a set of would-be-respectable lovers of controversy, who were united in the bonds of brotherhood for the purpose of opposing and putting down the principles of "Mormonism" and also its advocates. These heroes of Anti-Mormonism endeavoured to induce us to descend to their level, and demean ourselves by acknowledging them or their contemptible ravings. These *Christian* worthies were so desirous to raise themselves into importance at our expense, that they expended their means, talent, and influence to gain a glorious conquest. But when they came, armed with the all-powerful weapons of low slander, and the pious effusions of the *London Tract Society*, whose oft-refuted productions are so fondly held to, and accompanied by a small army of the rabble, so indispensably necessary on such occasions, they found their efforts vain, and consequently had to content themselves with bestowing their arguments on the forms and windows, which were broken by their weight and force. Since that time we have preferred and adopted the quiet and more steady course of spreading the word privately. We organized our Tract Society, and dispensed the word to those who were honestly inquiring after Truth. The result has been that we have been blessed with peace and the work is rolling onward.

Yesterday we held our Conference and had a very agreeable time. We enjoyed the peaceful influences of the Holy Spirit, and though we were comparatively few in number we felt strong in faith. Elder Ferguson read to the Saints an extract from your letter to him, relative to the wisest course to be pursued by the Saints here, in order to roll on the work. It brought with it a savoury influence—the beneficial counsels gave joy, and the promised blessings foreshadowed themselves. The Saints were united, and rejoiced greatly in the work of the Lord.

Our opportunities for spreading out very fast are very limited here at present, yet we feel assured that the Lord will direct us in gathering out the honest in heart, and bringing many noble sons and daughters of Erin from the thralldom of priestcraft and bigotry to the light of the Gospel.

I received an appointment from Pastor Ferguson to travel and labour throughout the Irish Conferences, with a view to extend my usefulness in places where opportunities may offer for preaching the Gospel.

Our financial affairs are beginning to look up, and measures were taken which we hope will be successful in producing some little to the Temple Offering and the Emigrating Fund.

You told us there were good times for Ireland; we see them beginning to dawn, and rejoice that the Lord has counted us worthy to engage in so good and great a work.

Elders Ferguson and Bowring desire to be kindly remembered to you.

Praying for your prosperity in the up-building of the Redeemer's Kingdom,

I am, as ever,

Yours in the cause of Truth,

JAMES BOND.

Deseret Philharmonic Society.

(From the "Deseret News," March 1.)

Mr. Editor.

Sir—I have the pleasure to inform you that a Society by the above name has been organized in this city, consisting already of upwards of fifty members, whose object is—the cultivation of all kinds of Vocal and Instrumental Music.

By the counsel of President Brigham Young, brother James Smithers, the respected leader of the Tabernacle Choir, is appointed President of the Society, and Conductor of the music. He will be assisted by brother John M. Jones as leader of the instrumental department.

It is needless for me to expatiate on the advantages of such an organization, confined as it is to no band or party, but intended to combine the musical talent of the city, and to promote the love and study of harmony throughout the Territory.

I wish through you to inform our brethren and sisters preparing to come from Europe and the Eastern States, and who feel an interest in the objects of this Society, as to what kind of music we are

most in want of, so that it may be a little guide to them in their selection, which they can either donate or loan to the Society on their arrival here.

We are much in want of the Oratorios of Handel, Haydn, Mendelssohn, &c.; the Masses of Mozart, Haydn, Beethoven, &c., and new works of merit, the whole with full orchestral accompaniments in separate parts, and as much as possible with singing copies in separate parts. We also want the best Overtures, Symphonies, and Dancing Music for a full orchestra; together with Quartets, Trios, Duets, Solos, Glees, Songs, &c.

We shall also be glad if our musical brethren and sisters will report themselves to this Society on their arrival here.

I remain your brother in the kingdom,

JONATHAN GRIMSHAW,
Secretary of Des. Phil. Society.

Millennial Star, and other papers, please copy.

G. S. L. City, Feb. 26, 1855.

Varieties.

If a man could have half his wishes, he would double his troubles.

If all men understood their true interest, they would be virtuous and honest.

A TREASURE COSTING NO MONEY.—Which will you do—smile and make your household happy? or be crabbed, and make all those young ones gloomy and the elder ones miserable? The amount of happiness you can produce is incalculable, if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance. Let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed; and you will feel it at night when you rest, at morning when you rise, and through the day when about your business.

DON'T WORRY.—When Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, in 1663, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said—"Pray, sir, will you allow me to ask you a question?" "Certainly." "Pray, sir, don't you think God governed the world very well before you came into it?" "Undoubtedly." "And pray, sir, don't you think he will govern it quite as well when you are gone out of it?" "Certainly." "Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you live?" To this question Whitelock had nothing to reply; but turning about soon fell asleep till he was summoned to embark.

ANONTING WITH OIL.—In England the custom of anointing the body with oil seems to be entirely abandoned. The present cry is "Baths and Washhouses," "Hydropathy,"

"Water-cure," "Fountains," "Street watering," "Scrubbing out the house," &c.; and these are now so much the fashion that the bare mention that *these things may be done in excess* will, we fear, render us liable to be drowned in a flood of watery effusions from the modern hydromaniacs. Nevertheless, at the risk of such a watery grave, we will assert that our belief is in oil. Yes, we actually believe St. Mark (vi. 13) when he says, "And they anointed with oil many that were sick, and healed them." The fact is, that the use of some pure unction or oil on the surface of the skin is in many instances of infinite service, and can with great advantage be used instead of water. In this country, children are perpetually "watered," as though they were amphibious animals. In the East Indies children are rarely washed in water; but they are oiled every day. A child's head can be kept much cleaner if oiled than without it. Many young people with hectic cheeks would probably never know the last days of consumption if their parents would insist on having the chest, the back, and limbs anointed with sweet oil two or three times a week. The Hebrew physicians seem to have considered oil as more efficacious than any other remedy for the mitigation of various disorders of the human frame. The sick were always anointed with oil as the most powerful means that was known of checking the progress of disease. One of their medical prescriptions is this: "he who is afflicted with pains in his head or eruptions in his body, let him anoint himself with oil." In the Epistle of James (v. 14) we read, "Is any sick among you? Let him call for the Elders, and let them anoint him with oil."—*Family Herald*. [Just finding out that the Latter-day Saints have actually been teaching Scripture and sense, in calling the Elders to the sick, and anointing with oil! The world will find out by and bye that the Saints are a-head of them altogether.—*Ed. Star*.]

THE STATE OF MEXICO.—The following is an extract from a letter dated Vera Cruz, March 6: "This is at once the finest and worst governed country in the world. Teeming with wealth of every kind, and capable, from the variety of its climate and the exuberant fertility of its soil, of producing every article of commerce, it is cursed with a Government whose only object seems to be never to keep faith either at home or abroad. Other nations have had excuses for their insolvency in their shattered finances, but recent official revelations have shown that the revenue of Mexico is amply sufficient, not only to meet the expenses of the State at home, but also to keep faith with its foreign creditors. Sooner or later no one can be blind to the fact that the United States will acquire these territories. What Europe may say is another matter; probably she may protest and do nothing; but so far as the interests of Mexico herself and the development of her natural resources are concerned, there can be no doubt that under the "stars and stripes" she would rapidly progress. It is not that individuals are poor; on the contrary, they are immensely rich. The country is full of wealth, only the Government is base and profligate, and inspires universal mistrust. Under a decently honest administration, Mexico must advance, because she contains all the elements of prosperity within her own bosom. She possesses an industrious and peaceable population, and unlimited natural resources,—even her mineral resources are far from being exhausted or even developed. It was only the other day that we received intelligence from Guanaxuato that the labours of the United Mexican Company had at last been rewarded by finding the La Luz vein in their Trinidad mine; from this vein fabulous riches were formerly drawn in a contiguous mine, and, from present appearances, the superintendents entertain a hope that the recent discovery will be very remunerative. Santa Anna, who at present lords it over us, cares for nothing but enriching himself, gratifying his revenge on the opposite faction, and securing his retreat in case they should overthrow him. He does nothing to assist individual enterprise, and thinks he does a great deal if he does not hinder it. This kind of do-nothing Government will not do much longer even for Mexicans, and if they do not find a master capable of governing them at home, they will turn their eyes abroad."—*Times*, April 9.

Obituary Notice.

(From the "*Deseret News*," Feb. 1.)

Phebe M. Angell, daughter of Abraham and Phebe Morton, departed this life, in Great Salt Lake City, November 18, A. D. 1854. She was born in Guildford, Massachusetts, March 28, A. D. 1786.

In the year 1833, at the age of forty-seven, she embraced the Gospel of the Son of God, was baptized at Warsaw in the State of New York; her residence was then in China